The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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CONTENTS

Klansman Black? 483
Week by Week 484
A Corporative State ..... Timothy P. Slattery 487
Cardinal Primate of Spain ..... Aileen O'Brien 489
Hopkins in His Sermons ..... John W. Simons 491
Medieval Peace ..... James J. Walsh 493
Detachment (*verse*) ..... Eileen Duggan 494
The Play ..... Grenville Vernon 494
Communications 496
Seven Days' Survey 496
Books ..... Katherine Brégy, John J. O'Connor, Grenville Vernon, Edward Skillin, jr. 499

Previous issues of THE COMMONWEAL are indexed in the *Reader's Guide* and the *Catholic Periodical Index*.

KLANSMAN BLACK?

IN A SERIES of six articles written by Ray Sprigle, a reporter for the Pittsburgh *Post-Gazette* and copyrighted by that newspaper and the North American Newspaper Alliance, Incorporated, the serious charge is made that former Senator Black of Alabama, recently nominated by President Roosevelt for a position on the Supreme Court bench and hastily confirmed by the Senate, was and now again is a member of the Ku Klux Klan.

The evidence thus far presented tends to show that Mr. Black joined the Robert E. Lee Klan No. 1, Invisible Empire, Knights of the Ku Klux Klan, on September 11, 1923, and that he resigned on July 9, 1925, on the eve of his campaign for the Democratic nomination for United States Senator. He was welcomed back, according to Mr. Sprigle, and made a life member on September 2, 1926, after his nomination, at a State Klorero, or meeting, in Klan headquarters at Birmingham, Alabama. There is apparently no record of any resignation of Mr. Black after he received a gold "grand passport" or life membership card.

As this is being written, Mr. Black has had ample opportunity to deny the allegations. He has not seen fit to do so, and hence no American citizen can be censured for drawing somewhat obvious conclusions. While in London, September 15, Mr. Black asserted: "I still have nothing to say." President Roosevelt suggested that "Mr. Justice Black is in Europe, where undoubtedly he cannot get the full text of these [Sprigle] articles." We have not been informed that Mr. Black made any effort to secure copies of the articles. He has, in short, tried to evade the most critical issue in his entire career. A new insight into the character of the man is thus revealed.

In our editorial of August 27, we criticized the manner in which the nomination was rushed

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through the Senate. No public hearings were held. "If such hearings had been held," in the words of Senator Bridges, "hearings which were requested in fairness to Senator Black, the Senate and the country, the issue which now arises would have been settled then and there."

One observation might be made here. The hasty confirmation of Senator Black is, in our opinion, but one aspect of the New Deal attitude toward important national problems. That attitude, most unfortunately, is one that demands speed, and yet more speed, at a time when speed is by no means a pressing necessity. We have consistently advocated careful and thorough study and research into such complex measures as crop control and the regulation of wages and hours. It seems to us that if the administration had been in the habit of attempting to advance the cause of social justice at a more moderate pace, if every forward step had been preceded by judicious and searching inquiry and examination into all phases and aspects of proposed legislation, the present blunder would have been avoided.

A recent editorial in the *Herald Tribune* emphasized the fact that Mr. Black resigned from the Ku Klux Klan to facilitate his campaign as a Klan candidate for the Senate and that he was restored to life membership when the campaign had proved successful. "This amounts to accusing the new Supreme Court justice of a bit of deliberate concealment and cowardly double-dealing," the editorial asserts, "that would be an even more impressive disqualification for the great office to which he has been confirmed than would the fact, if proved, of Klan membership itself."

Again, the point is made that the report that Mr. Black was or had been a member of the Klan played a prominent part in the debate on confirmation. When certain Senators insisted upon a thorough investigation of the report, Senator Borah declared that the Judiciary Committee had considered the matter but never had "at any time one iota of evidence that Senator Black was a member of the Klan." Senator Borah also stated that the committee knew that Mr. Black had "said in private conversation that he was not a member of the Klan." The denial by Dr. Hiram W. Evans, Imperial Wizard of the Knights of the Ku Klux Klan, that Mr. Black had ever been a member of that organization, was read on the floor and allowed to stand.

"To say now," the editorial continues, "that Mr. Black had been a member after all is to say that he deliberately allowed Senator Borah to place himself in a painfully false position, that he allowed his friends unwittingly to compromise their own intellectual integrity and that he allowed the Senate to be misled because he was afraid to jeopardize his ambition by a simple act of common honesty."

The editorial concludes, and we are of the same opinion, that the first issue is not one of the Klan at all but of Mr. Black's personal integrity. We are quite positive that President Roosevelt did not know that the new Supreme Court justice was a member of the Klan; but he should have been absolutely certain in the matter before making the appointment. The Senate should have acted in similar fashion before they confirmed the nomination.

There does not seem to be any power on earth that can compel Mr. Black to resign should he refuse to resign. The President, however much he may desire to do so, cannot revoke his nomination. Neither can the Senate reconsider its hasty action. There remains only the powerful force of public opinion which will not tolerate, we believe, a Klansman on the Supreme Court bench, and the personal conscience of Mr. Black himself. If the new justice is unable to give a satisfactory explanation and answer to the charges that have been made, he should resign at once and thus clear the way for a man better qualified than himself.

We are able to find but one optimistic note in the whole sorry business. The popular reaction in all parts of the country against the Ku Klux Klan and the thoroughly un-American principles for which it stands has been most heartening to all enemies of racial and religious intolerance. It may be true that a Klan membership drive is now in full swing and that in the metropolitan area of New York the present Klan membership is between 60,000 and 70,000. We seriously doubt these figures. But our special point of emphasis is that the vast majority of our citizens have declared themselves in no uncertain terms as vigorously and whole-heartedly opposed to the cheap, crude and undemocratic bigotry incarnate in such organizations as the Klan and will do everything in their power to blot out this vicious menace by education and example.

Week by Week

GLOOMY days have visited Wall Street again. Many houses are operating at a loss, are curtailing expenses, cutting salaries. There are, in fact, many evidences of a growing pessimism. Unsettled by the third break in the stock list within a week, liquidation continued with great momentum. Despite government action in freeing $300,000,000 of "sterilized" gold in an effort to maintain the "easy money" policy of the administration, prices on the New York Stock Exchange were forced down from two to ten points. Observers attributed the decline to a combination of factors: exaggerated press reports on the Mediterranean situation and

The Trend of Events

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subsequent bear raids; growing doubts of the fall business recovery, partly due to increasing costs; and the fear of new labor troubles. Chairman Kennedy of the Maritime Commission announced that it seemed impossible to proceed with plans which Congress authorized, in the Merchant Marine Act of last year, for an American merchant armada of approximately 100 new passenger and cargo vessels to cost $256,400,000. He attributed the crisis to the "apparent inability" of private operators to finance their share of construction costs. James M. Landis, resigning as chairman of the Securities and Exchange Commission to become dean of Harvard Law School, asserted his belief that two of the most important accomplishments of the commission had been an impression upon the financial world of the importance of the maintenance of certain standards and the revitalization of the concept of the fiduciary obligation held by corporation officials to their stockholders and held by underwriters to the buyers of securities.

Fulda and the Reich

ACCORDING to the most recent reports received in this country, a new Joint Pastoral of the German hierarchy was agreed upon at the Fulda Conference. A committee of bishops has been appointed by the plenary session to go to Rome to consult personally with Pius XI with regard to further steps to be taken. Following the Nazi party convention at Nuremberg, renewed violent attacks against Christianity are generally anticipated. We are reliably informed that every effort is being made to eliminate Christian influences in public life. Public officials, for example, who once belonged to the Catholic Peace League, now dissolved, have been formally excluded from all promotions. No former member of this group can be appointed as a public official. Thus Catholics who were eager to promote the cause of peace find themselves treated as though they were enemies of the State. Those who are in a position to work for peace must assume the heavy burden involuntarily relinquished by those who believe that Christianity and not armament competition is the real antidote to another world conflict.

A. N. G.

LAST June the St. Louis convention of the American Newspaper Guild adopted a resolution that since the forces of world Fascism "are now attacking the organized workers and defenseless people of Spain and have already executed all known trade union members in rebel-held territory," the Guild, "realizing that Fascism must be defeated in Spain to halt the anti-labor forces in their lawless attacks on freedom and democracy, hereby registers its vigorous protest against these anti-labor, anti-democratic forces to prevent their ascendancy here and extends its support and encouragement to the heroic people of Spain, who are now offering their lives in defense of organized labor and democracy." We pointed out at that time that little proof existed to support the assumption that world Fascism was the chief protagonist of the struggle in Spain and condemned the biased reporting that omitted all mention of the fact that Communism had wiped out all trade unions except those absolutely controlled by its own iron tyranny in Russia. During recent months the American people have suffered less from incompetent and one-sided propaganda versions of the Spanish tragedy. We are happy to state that Guild members, in a national referendum, rejected the Guild resolution on Spain. The vote to rescind, however, was not as large as it should have been. Heywood Broun, president of the Guild, is apparently unrepentant. We shall continue to demand honest reporting of events in Spain and other parts of the world.

The Conference Table

THE SEPARATION of capital and labor into classes is based on disparity of immediate interest. Struggle between these classes is not inevitable, however, if men work to change the structure, so that the classes have increasingly the same interests and to that extent disappear, and so that what differences remain are regulated with justice. President Roosevelt urged as a method of action that "the conference table must eventually take the place of the strike." How much more this principle holds within the laboring class! The present disunity is more an accident than a result of economic structure, yet C. I. O. and A. F. of L. brand each other traitor, tyrant, Fascist, Communist and all the other names that arise in hot moments. Members of one union refuse to walk with those of another; they strike against one another; they sue each other, and spend their resources in trying to crush the other. It is a mounting evil that tends to cripple the poor, oppress the public, harass serious employers, and aids only—and them not much—the labor-breaking type of boss. The "conference table" philosophy could well be brought into labor's internecine war. Monsignor Ryan's sermon at the Labor Day Mass in St. Mary's Cathedral in San Francisco, where the split in labor has produced as sharp edges as anywhere, called, with what seems to us justice and wisdom, for "peace without victory. . . . All this talk of 'fighting to a finish' is un-Christian and leads nowhere. . . . You leave a legacy of hate, of eagerness to get even. . . . What we need right now between the two labor organizations are charity, patience and humility."

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IN A RECENT press conference at Nuremberg, Chancellor Hitler was asked whether he believed the pacification of Europe was possible without a solution of the colonial problem. He expressed the belief that Europe would never be able to settle down until the colonial question had been settled. The Reich, he stated, expected the restoration of her pre-war empire to which she had "a moral right." There is small likelihood that Britain, France, Belgium, the Union of South Africa, Australia, Japan and China, now controlling various parts of that empire, will recognize the existence of such a right. In that event, will Germany attempt to seize Togoland or islands in the Pacific? Colonies are by no means a cure-all for Germany's economic ills. A memorandum published by a Joint Committee of the Carnegie Endowment for International Peace and the International Chamber of Commerce flatly rejects the widespread belief that the "have-not" countries can materially improve their economic status by seeking colonies. Colonial areas of the world today are not very fruitful sources of raw materials. Most of the basic commodities are found chiefly in non-colonial areas. A rejuggling of colonies, therefore, would make little difference as far as the redistribution of raw materials is concerned. A general reduction in tariffs, the abolition of quotas and the stabilization of currencies would seem to offer the best hopes for a reduction of the awful tension now apparent in most European countries.

Colonies

THE PROBLEM of unbridled and venal publicity in the matter of crimes and criminal trials is as vicious a one as faces our society today. Exploitation of the public taste for the sensational degrades that taste still further, and inevitably degrades public morals as well. It takes from the general conception of justice—by which, as much as by anything, a society stands or falls—its property of dignity and high decency: a loss disastrous in itself even when it has not the further disastrous effect of impairing the rendering of justice. The agencies of publicity have been increasingly to blame in this presentation of the operation of criminal law as though it were a public entertainment. It is therefore heartening to a degree to read the statement issued by a notable group of lawyers, publishers and editors, headed by Newton D. Baker, in Kansas City in anticipation of the convention there of the American Bar Association. This committee is direct and unflinching in describing the practises which make a "circus" out of a criminal trial: the prolonged canvassing of sensational cases, with redramatizations, broadcasts, interviews, articles, conjectures, suggestion *ad lib.;* the appearance of witnesses in vaudeville, and so on. Definite measures are suggested as a beginning of reform—one of the most important being that publicity photographs in such cases be forbidden unless both the defense counsel and the trial judge give their consent. There can be no doubt that this disease of distorted and distorting publicity will be cured if the news-disseminating organs make up their mind to cure it. Of course it will mean a fight to bring the less conscientious among these organs into line, for a great deal of money can be made by selling sensation. There will be charges of coercion, and talk of the imperiled "freedom of the press"—though no sane man imagines that any sane conception of freedom is involved. But it will be a fight with an excellent chance of victory, for it will be backed by all the reserves of decent opinion throughout the country, which have long awaited such a chance of making themselves felt.

Publicity—Distorted and Distorting

YOUNGSTERS throughout the world must envy the small New Yorker when they read of the treat which was served to him —and her—recently by local constabulary. The Police Athletic League of New York, which has been conducting a summer sports campaign for citybound children, wound up the season with imagination and success by a "Parade of Stars" calculated, we should think, to make the youthful audience models of virtue during months to come. The police band played for them. Two of the top-ranking stars of baseball gave them a demonstration, and coached some of the most promising sluggers of future nines; some famous transatlantic fliers talked to them; the track's king of speed did some sprinting forward for their benefit, and vaudeville's king of hoofers tore off a reel of his equally renowned sprinting backward; finally Fordham and the Brooklyn Dodgers put on a bit of pluperfect football, and a hand-picked group of professional boxers showed their wares. After this program, even the circus which wound up the day must have been something of an anti-climax. In this Athletic League and similar efforts, the New York police lead the way toward one constructive solution of a fundamental problem in all large cities. Every police department is in peculiarly intimate contact with the rank and file of the people. It rests largely with them whether that contact shall be friendly or the reverse, and it is to the great credit of our police that they have appreciated this. Given this serious and constructive good-will, the form it takes may vary with local circumstances. Children are not hard to satisfy; they do not exact the magical award of seeing Lou Gehrig or Glenn Cunningham in person—though it helps mightily when they can.

For Good Boys and Girls

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A CORPORATIVE STATE

By TIMOTHY P. SLATTERY

RECENT labor legislation in the Canadian and Catholic Province of Quebec calls our attention. For a Catholic and democratic idea of the corporative state is now afoot in French Quebec. In its last session the legislature passed two important social measures concerning organization and conditions of labor that clear the path for an orthodox and practical development of the idea. These two laws are real pioneers. But to appreciate their originality and genuine Catholic inspiration, and to help estimate the force they may have in our predominantly Protestant continent, a word should first be said of the past.

The French-Canadian people, making up three-quarters of the population of the province, traditionally rural and strongly attached to the virtues of peasant life, have been greatly changed in their mode of life during the rapid course of the last two generations. Where sixty years ago 80 percent of the people of Quebec were rural, and each family, so it seemed, well anchored to its own piece of land, today the rural population has been reduced to the alarming proportion of some 37 percent. The Island of Montreal as the chief industrial center holds a third of the inhabitants of the Province, and they for the most part are crowded in close workers' quarters, much like those of other large American cities—but still sustaining a birth rate that almost doubles that of Protestant communities. Things are not merely astray. The people are uprooted.

For forty years the same powerful Liberal government, slipping smoothly along the dangerous edges of an economic and philosophic liberalism, ruled this changing people in an artful manner. With industrial and financial affairs largely in the hands of a minority of English-speaking Canadians, American capitalists got a tight grip on some important natural resources of the province. The grave social problems arising from this close concentration of wealth and steady draining of the countryside were reluctantly faced by the government, and here and there where the problems were met, it was often in a listless manner. The expected happened. There was a sudden burst of impatience, and out of this unrest developed a strong movement of reform.

The National Union party, composed of young reforming liberals, growing patriotic and nationalist groups, and renewed forces from the old opposition party of Conservatives, swept into full power last year, held together by a common condemnation of the old régime. After some severe trials in framing its own positive policy, that union still stands, with M. Maurice Duplessis as Premier of the province. And the citizens are now just beginning to draw their breath at the formidable array of government bills approved by the legislature in its first full session under the new régime. In first rank is labor legislation.

Back in 1924 by the Professional Syndicates Act Quebec had been the first of the nine provinces of Canada to recognize the legal existence of collective labor agreements. Then, in the spring of 1934 the Collective Labor Agreements Extension Act was passed, giving a wider sweep to the effects of collective bargaining. Forty-three collective agreements were extended and made binding under it during its first year, and wages went up from 10 to 100 percent. This latter act was completely revised and enlarged during the last session by the unanimous adoption of two new statutes: the Workmen's Wages Act and the Fair Wages Act.

Now the theory of the Workmen's Wages Act is both simple and supple. It essence is this: a private collective contract is ratified by the government and extended by order throughout a whole trade or industry to bind all workers and employers who were not parties to it. The Act begins by encouraging collective bargaining between organic groups from capital and labor. These collective labor agreements may provide for minimum rates of wages, maximum hours of labor, conditions of apprenticeship, ratios between numbers of journeymen and apprentices, division of working operations, different classes of workers and employers, and so on. Once two groups in any trade, industry, business or profession strike an agreement, either party may request the Cabinet to extend it and bind all workers and all employers in set economic regions of the province. This order is given whenever the provisions of the agreement have a "preponderant significance and importance for the settling of labor conditions." An extended agreement then becomes a matter of public order, automatically governing the terms of all subsequent private labor contracts, whatever they are, as a kind of overriding charter. No derogations are permitted, and any agreement to renounce its benefits is void. Double protection is assured the worker by the provision that both professional employers and their subcontractors are jointly and severally responsible to the worker for the full payment of the fixed rate of wages and the observance of all conditions of the labor code.

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And now we touch the keystone of the Workmen's Wages Act. The interested parties must form a joint committee among themselves to ensure the full application of this labor code in the trade or industry. This committee is made up equally of workers' and employers' delegates and acquires the status of a corporation with extensive powers. For example, the corporation may sue in its own name for the benefit of any aggrieved worker. In order to finance its administration, it has the right to levy amounts up to one-half of 1 percent upon the pay rolls of professional employers and equal amounts upon workers' wages. But most important of all, the corporation has the right in all municipalities of over 5,000 population to require all journeymen and apprentices to undergo examinations and obtain certificates of competence before they are permitted to exercise their trade or occupation. And employers are subject to fine or imprisonment if they hire unqualified persons or even qualified persons on forbidden terms. This really means that the medieval idea of the corporative guild, built upon the professional principle of admission to a trade or occupation only through the school of apprenticeship, has been adapted in Quebec to modern conditions.

Freedom of association has been expressly recognized in the act and penalties are imposed when any worker is prevented from becoming a member of a bona fide union of his choice. The different labor unions may themselves obtain the right to examine their own members and issue official certificates of competence. Full liberty exists, therefore, within the healthy discipline of the trade or occupation. It is worth remarking that the general framework of this legislation allowing juridical extension of collective agreements, first set up in Quebec in 1934, was recently followed in a restrained manner by Léon Blum's Popular Front Government in France by "la loi 24 juin, 1936," passed after the famous sit-down strikes.

As a handy and necessary supplement to the Quebec Workmen's Wages Act, the Fair Wages Act was also passed.

Collective bargaining, we know, has achieved excellent results in many countries, particularly in Sweden, Denmark and Norway, but its reach is always short. It succeeds where labor is skilled and organized. But the unorganized and unskilled are unable to wield it as a weapon. And even among the organized, recurring divisions in the labor bodies have sapped their natural strength like a series of internal hemorrhages. Quebec has its own problems here. Besides the old international unions affiliated with the American Federation of Labor, and now those with the Committee for Industrial Organization, there are national unions under the All-Canadian Congress of Labor, a few under the Canadian Federation of Labor, as well as the French Canadian Catholic Syndicates incorporated under the Professional Syndicates Act. And all are striving for dominant rights in bargaining for workers. Moreover membership in labor organizations is not increasing over the years. For example, the number of organized workers in the whole of Canada just after the Great War was almost 380,000. Today it is about 280,000. And there are 2,500,000 wage earners in Canada.

The Fair Wages Act was therefore passed to supply another mechanism for those workers who are either unable or unwilling to take advantage of the autonomous rule of collective agreements under the Workmen's Wages Act. Collective regulation is substituted for collective bargaining. Whenever the workers lack organization, or whenever organized workers cannot reach an agreement with the employers, the Fair Wages Board acting as a government commission may investigate conditions, appoint arbitration committees, and finally establish codes of reasonable hours of work and fair rates of wages. This act applies to all classes of workers except farmers, farm-hands, settlers and domestic servants.

It is clear therefore that these two acts are based on the tried principle that each trade, industry, business or profession, when properly organized, is best equipped to regulate its own affairs and settle its own problems. This autonomy is embodied in each joint committee, set up as a corporative and representative institution on the borderline between public and private law. There its function is dual: internally representing the self-government of all members of a trade or industry as an authoritative organism; and externally as an articulate body protecting the special interests of a trade or industry as a whole, with the possibility of acting as a professional delegate before the government in general economic matters. It is good to note that the government has not been tempted out of its own proper sphere to do technical work that can best be done by competent corporative groups. The government is only called upon to give the needed official fillip to work already prepared. And it is only when the initiative fails to come from the trade or industry, and no representative group can accomplish the task, that the government does intervene.

There, in brief, is the economy and spirit of the new labor laws in the Province of Quebec. It is a true corporative plan, but is a plan built on social and not political ground. That distinction is cardinal. For the corporation as a professional organism has no political powers in Quebec. The scheme started, and now is well under way with joint committees established in many of the principal trades and industries of the province, each

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operating and managing its own economic affairs in a democratic manner. All without any change in the political constitution of the province.

The building trades in the province are now well protected and perhaps organized best of all. Lumbermen benefit by their own act suited to their peculiar position. Then the baking industry, bread distributors, the shoe manufacturing industry, the printing trades, the fur industry, the furniture industry, the glove industry, men's, boys' and women's clothing industries in general, barbers and hairdressers, stevedores, ornamental iron and bronze workers, stone-cutters, and granite workers, merit special mention for their progress. In all there were 65 agreements in force last year; and it was estimated that about 135,000 workers had benefited by increases in their wages amounting to over $8,000,000.

Of course there is sanguine talk of projecting the plan later upon the political plane. Instead of abolishing the Legislative Council as the Upper House of the Legislature, like most of the other provinces have done, an Economic and Corporative Council has been proposed to give a certain measure of political representation to the different occupational groups of the province. The motion "that legislative councillors should be nominated for a definite time only and not for life, upon a basis of corporative representation so that all classes of the people may choose representatives according to their moral, economic and social interests, and without denial of any presumably acquired rights" has already been presented privately in the Lower House. And the proposal received considerable approval during the National Union party's last campaign. But that is a question for the future. Meanwhile an economic, democratic and corporative organization of the province is spreading and gathering good results. Catholics should watch Quebec.

CARDINAL PRIMATE OF SPAIN

By AILEEN O'BRIEN

A FEW weeks ago I was sitting in the small convent room at Pamplona, which Cardinal Gomá, Primate of Spain, had turned into a temporary office. On the desk there lay piles of papers: lists of thousands of priests murdered, missing, present; lists of churches burned, sacked, desecrated, or in use; a map where red circles indicated that the Church had been completely wiped out (I noticed that almost half the map was red); hundreds of letters asking help and advice, with the ever-recurring plea, "We must have a priest. The soldiers have built us a temporary altar on the plaza, but we must have a priest." And in the midst of all that, the worried, white face of the Cardinal Primate smiled at me; he was far more hopeful than I in tackling the most appalling task I had ever seen.

"There might have been no task to face," he was saying, "God is very good." He was saying, also, that he counted on all those who knew the truth about Spain to tell it on the outside. "You have been brave, going everywhere, even to the front. And you have had a unique opportunity to learn the truth." I admitted that it had not been bravery on my part, simply the fact that my innate scepticism would allow me to believe only what I had seen with my own eyes. When I rose to say goodbye, tears filled the eyes of the man whose reputation for strength and energy, as well as for facing facts, is unparalleled in Spain. "Pray for the old Cardinal," he said, "who counts on youth to help him."

Often since that day I have thought of that interview, the last of many, with the man who, of all the men I met in Spain during seven months, made the greatest impression on me. The man who is rarely mentioned in the foreign press, and who, for all the outside world knows, does not exist, and yet whose influence is felt in every corner of Franco's territory. The man to whom Franco turned, on the day of his nomination as head of the Spanish state, to beg his blessing on the new Spain, his help and his advice. The man whose pen is ever busy clearing issues, whose articles, letters and pastorals are printed in full in every Spanish newspaper, and devoured by every citizen. The man to whom all Spain turned for advice and judgment on the Basque question, and accepted his verdict, fearlessly given. The forcefulness and the note of anguish of that letter to the Basques struck at once a sublime and sobering note, and cleared the issue once and for all. The Basques, whose faith and devotion had ever been the "greatest joy of his life" must, just as everyone else, face the issue. Were they, or were they not, fighting for those who had murdered 40 percent of the Spanish clergy, who had abolished all mention of "God," even the ordinary Spanish greeting, "Adios"? Were the Basques, as Catholics, ready to sacrifice the souls of millions of Spaniards and of generations to come, as well as to imperil the Faith in their own land, on the promise of political independence for their four provinces? President Aguirre chose to discontinue the correspondence.

The Cardinal, whom I have the honor to know well, is no politician, neither will he be dictated to by anyone. His opinions, given freely, are al-

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ways soundly authoritative, and therefore have won him the respect of the whole country. He is the ideal Spanish prelate who does not mix in politics but whose position enables him to speak clearly and without fear of contradiction or opposition on those matters which he claims to be of import to the salvation of Spanish souls. No man in Spain is in a better position to judge the situation than he, and when he speaks of the ardent young troops who have volunteered in their thousands his eyes light up and the deep lines on his forehead are wiped out. "They are great, those boys, and fighting for a great ideal. Their God and their Spain." With horrors such as no country on earth has ever witnessed staring him in the face, he holds that the faith, devotion and courage which he has seen in Spain, have wiped them out. He is willing to admit that Spain has sinned, but he will not tolerate having the accomplishments and the selflessness of his volunteers minimized. They, he holds, are suffering gallantly and atoning for the sins of others.

The cheers that greet him and the messages of affectionate devotion sent him by those gallant sons are the only rays of sunshine in his suffering. Each smile, each gay salute, makes up for the insults hurled at him and the vile caricatures in the Valencia press. But their very confidence in him brings home to him the gigantic proportions of his task. Catholic life cannot go on without the sacraments, religious instruction, or a church to house the Son of God. He has driven thousands of miles, organizing, consoling, begging, endeavoring to lighten the burden of the sadly depleted ranks of the clergy while at the same time devising means of extending the radius of their operations. The bowed white head speeding along the roads in the black car has become a familiar sight, and has earned him the nickname of the "Nomad Cardinal" whose home is every corner of Spain, whose heart is wherever people suffer, and whose helping hand is wherever needed.

It was God's will that he be absent from Toledo at the outbreak of the war, although many call it God's mercy on Spain, because "we should be lost without our Cardinal." During the two long months of the siege of the Alcazar his prayers were all for those who defended the fortress that overlooked his own home, used by the governing "Committee" as general headquarters, from which were sent out the orders to kill all his priests. When, after Toledo had been taken by Colonel Castejón, and he reentered the ruins that had once been Imperial Toledo, the heart of Spain, it was to find nothing but the corpses of his clergy. One old man, the sole surviving canon of the cathedral, hidden by a charitable and incredibly brave family of workers, was there alone to greet him. His home was a shambles, and the stench of it was nauseating. His books had been stolen, burned and mutilated, every sacred image, every crucifix had been smashed, every room reeked of wine, blood and filth. On the walls, obscenity and blasphemy were scrawled, and loathsome caricatures were crudely drawn.

The Cardinal looked out over his city, a heap of ruins, and with the thunder of cannon ringing in his ears, entered the cathedral quietly, and knelt there before the Blessed Sacrament to thank God for His great mercy. Much as he should like to return and live amongst his stricken people, he is still in "exile" in Pamplona. As he told me, the moment the Valencia troops know of his presence in Toledo, they shell the town unmercifully. "I protect my people by my absence," he said. In the meantime, willing hands have cleaned, scrubbed, washed, painted, cleared the atmosphere of his home, in the hope of his return. Soldiers, children, women and old men have volunteered to wipe away all traces of that tragic time when priests and seminarians entered the Cardinal's house not to seek advice and help, but to hear themselves sentenced to death.

Often he gazes out his window, to the southeast, toward Madrid, and the look in his eyes is one of agony. While his greatest joy is to welcome the tattered, prematurely old men who escape periodically from Red Spain, it is always renewed and acute anguish for him to hear of their labors under Red rule: how they said Mass in their shirt-sleeves and with a glass and ordinary bread, in garrets and cellars, under a bridge, before a terrified but determined congregation; of their roaming existence, never sleeping two nights in succession under the same roof, mostly under no roof at all. His face lights up at the tales of heroic devotion displayed by his hunted faithful, and tears come to his eyes as he hears of the children who carry the Blessed Sacrament to the dying.

The agonized appeal of those brave men who have faced death daily in order to carry on their priestly work, "For the sake of Christ Crucified, may they take Madrid soon!" is answered always by a gesture of infinite pity, and the counsel, "Patience, my son, and prayer." But the visitors from Madrid become rarer as days go by, and during long weeks, and months, the Cardinal can only wonder and speculate, praying that those who have not been caught are still able to carry on the work, till they die, unheralded, unknown, martyrs for the sake of their God and in the service of His children.

The great wonder to anyone who knows the situation in Spain, and has been able to live through it, even for a short while, is that Cardinal Gomá has not died of a broken heart. In your charity, pray for this great and humble man who spends the long hours of the night, praying before the Blessed Sacrament, for infinite mercy on Spain.

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HOPKINS IN HIS SERMONS

By JOHN W. SIMONS

IF WE are truly to understand Gerard Hopkins, the poet, it is only through the mediation of Father Hopkins, the priest. Specifically, through Father Hopkins the Jesuit priest. When Gerard apostatised from the world, to become, in Bridges's odd phrase, "a housecarl in Loyola's menie," the poet went along with him and followed a parallel career. He will never again, this poet, be quite what he was before. His loyalties restricted, his leisure encompassed, the poet will have to pay constant deference to the priest, sacrificing his ecstasies to the prosaic matter at hand, forsaking the Muse for the Master. But he who loses his life shall find it, and on this self-violence the poet prospered. The charism warmed and took life within him. It throve secretly, to give issue in a unique and startling manner. It is not at all too much to say that its products are "inscaped" with the priestly character. I see everywhere upon them the wounds and glories of *alter Christus*.

With the publication of "The Note-Books and Papers of Gerard Manley Hopkins" this specifying influence of the priesthood upon his poetic gift comes out from hiding. What in the "Life" and letters are but hints and earnests here take on flesh. The title of poet is here subsumed under that of his priesthood: *vox creantis, vox consecrantis*. To get the rhythm and tempo of his priestly personality we naturally try to capture the accent of his sermons. These sermons occupy only fifty pages of a rather full book.

The six sermons which Humphry House has selected for us form part of a manuscript of twenty-seven, or about half the number preached by Hopkins between his ordination to the priesthood and his appointment to a professorship at Stonyhurst in 1882. Of these six, the first must have been preached shortly after his ministry at Oxford. When he had composed the last he was almost ready to return to Roehampton for his tertianship. The first two were preached at St. Joseph's, Bedford Leigh—"a darksome place, with pits and mills and foundries." The others were delivered at St. Francis Xavier's, Liverpool. While the priest was practising "the virtue of endurance" (Liverpool was not altogether congenial to one of Father Hopkins's temperament), the poet concerned himself with such tremendous trifles as "At a Wedding March," "Felix Randal," "Brothers," and the exquisite "Spring and Fall."

Twice in these sermons Father Hopkins allows us a direct insight into his thoughts and feelings. They are precious in their self-revelation, and by an odd circumstance appear in the same sermon—the first preached at Bedford Leigh. The sermon has for its theme Christ as the Hero of our hearts. He tells his auditors that everyone has his hero, whether in story book or reality, but that Christ is the only genuine Hero, a "hero all the world wants." Then he recounts the qualities of a hero, and how they all meet transcendently in Christ. Among His personal perfections there was the ineffable integrity and beauty of His Body, "the special work of the Holy Ghost." But . . .

> in His Passion all this strength was spent, this lissomeness crippled, this beauty wrecked, this majesty beaten down. But now it is more than all restored, and for myself I make no secret I look forward with eager desire to seeing the matchless beauty of Christ's Body in the heavenly light. . . .

Such a sentiment is, of course, hardly remarkable in a priest. What is remarkable is that it should be expressed so beautifully and so boldly, and in a place where economy would have demanded its exclusion. And it has the typically unmanichean Hopkins accent: Christ's bodily beauty.

It would be interesting to know just why Father Hopkins overcame his usual reticence in speaking to his Bedford congregation. I myself believe it was because he saw, intuitively at least, a certain spiritual connaturality, a kinship in grace between him who was preaching and them who received the word. It was from this drab mill town that Hopkins wrote to his friend Baillie: "Our flock are fervent. I have not seen their equal." He could afford to be familiar with those who were familiar with Christ.

The other direct reference risks the danger of offending the sensibilities of some. He has gone on to enumerate the supereminent qualities of Christ's moral character.

> No heart as his was ever so tender, but tenderness was not all: this heart so tender was as brave, it could be stern. . . . The thought of his gentleness toward children, toward the afflicted, toward sinners is often dwelt on; that of His courage less. But for my part I like to feel that I should have feared him. . . .

For most of us such a fear would seem to exclude love, or at least constrain and hamper its action. But this was obviously not so in Hopkins's case, as it was not in the case of his master, Saint Ignatius. His life proves it; his poems corroborate it. Less than two weeks later, also at Bedford, he was counseling in the tenderest terms a newly married bride and groom:

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Each be other's comfort kind:
Deep, deeper than divined,
Divine charity, dear charity,
Fast you ever, fast bind.

These are the only direct glimpses of his mind the preacher permits us, but the very substance and style of his sermons radiate the richness of his personality in a sort of diffracted glory. Hopkins once asserted (it need only be understood correctly to be admitted) his ambition to be a "popular" poet. A sincere sermon-writer has no choice but to be "popular." That is, there must be an honest endeavor to contact the hearts of the greatest number, which is not at all as easy a task as it may at first seem, and one requiring an asceticism all its own. The effort to be simple is the most characteristic note of all six of Father Hopkins's sermons. Whether or not his congregation thought them so I am not in a position to say. There is some evidence to the contrary. One of his penitents at St. Francis's confessed to having slept during most of a sermon. At another time Father Hopkins thought he had so moved his congregation that he had reduced them to tears. "But when the same thing happened next week I perceived that it was hot and that it was sweat they were wiping away." And there is the famous "Dominical" preached at St. Beuno's where his hearers "laughed prodigiously."

Although his language is for the most part severely simple and, at times, even stark, the sermons demand for their effectiveness a closeness of attention that the ordinary congregation cannot be expected to give. This attention failing, the result might be, as Humphry House points out, "comic or even disastrous." Hopkins's prose does not have the transparency or limpidity that we look for in Newman. Its beauty is of a more opaque sort: his phrases are all shoots running underground to some deep and tangled purpose. In his sermons he recalls Donne rather than any of his contemporaries. There is the same toughness of fiber, the semi-hypnoid innuendo, the cumulus of figure which characterizes the sermons of Dr. Donne. Only in Hopkins there is less noise of rhetoric. There is something of the gymnast in Hopkins the sermon-writer as there is in Hopkins the poet. He likes to take big thoughts, to wrestle with and disentwine them, and to explore the dark corners of his meaning. I do not think a modern congregation would have the stamina to follow him.

Hopkins's use of figure is likewise brave and original. The comparison of the Church to a milch-cow wandering through a grassy meadow and feeding the calves at her udders is well-known. The trouble is that often the effect, instead of being merely novel, was bizarre. The Farm Street, London, congregation did not like that pastoral figure, and Hopkins himself afterward admitted that it was in poor taste. At another time in his career he was called to task for the use of the word "sweetheart" in a sermon. He was to have all his sermons censored after that, but the penalty was not put into force. Hopkins had said of his poems that they "erred on the side of oddness." It was not less true of his sermons.

There is an interesting figure in his sermon on the Paraclete, a figure which is worth quoting in full if only to show the extent to which Hopkins was willing to go in an effort to clarify and communicate his thought. He is telling his hearers that the word "Paraclete" is of Greek origin, and that it is usually translated by "Comforter." This is not enough: it means that and many other things besides.

> A Paraclete is one who comforts, who cheers, who encourages, who persuades, who exhorts, who stirs up, who urges forward, who calls on; what the spur and word of command is to a horse, what clapping of hands is to a speaker, what a trumpet is to a soldier, that a Paraclete is to the soul: one who calls us on, that is what it means, a Paraclete is one who calls us on to good. One sight is before my mind, it is homely but it comes home: you have seen at cricket how when one of the batsmen at the wicket has made a hit and wants to score a run, the other doubts, hangs back, or is ready to run in again, how eagerly the first will cry, "Come on, come on!"—a Paraclete is just that, something that cheers the spirit of man, with signals and with cries, all zealous that he should do something and full of assurance that if he will he can, calling him on, springing to meet him half-way, crying to his ears and to his heart: "This way to do God's will, this way to save your soul, come on, come on!"

The sermon was preached April 25, 1880. Three days afterward we find Hopkins mourning the death of Felix Randal, the blacksmith, to whom some months before he had brought God's "sweet reprieve and ransom."

> This seeing the sick endears them to us, us too it endears.
> My tongue had taught thee comfort, touch had quenched thy tears,
> Thy tears that touched my heart, child, Felix, poor Felix Randal . . .

The poet and priest again collaborate!

The sermon on the Immaculate Conception is, all things considered, disappointing. It employs the traditional apparatus for such a sermon, and has nothing to surprise or delight one who has read, "The Blessed Virgin compared to the Air we breathe." It afforded him the opportunity of paying anonymous tribute to his beloved Duns Scotus, whose theological wisdom declared in favor of the dogma. It was Scotus who, according to legend, "fired France for Mary without

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spot." The last in order of the published sermons is a splendid instruction on devotion to the Sacred Heart.

There are two other sermons which I have purposely left for last. They are the final two in a series of four, and my only regret is that Mr. House did not see his way clear to publish the first two. These sermons deal with "God's First Kingdom: Its Rise and Fall in the Earthly Paradise." They move with a slow and overpowering grandeur, and show Hopkins to have been a superb dramatist. Almost from the outset we sense disaster, and feel about our ears the rumor of the great cosmic catastrophe of original sin. To me even Milton's account of the Fall seems tame beside this great tragedy of the primitive default of the human will. The sermons are so all of a piece, so organic, that I hesitate to quote at all. What I give is simply a shred of his pictorial skill. Satan is about to tempt Eve. Listen!

> Now, brethren, fancy, as you may, that rich tree all laden with its shining, fragrant fruit and swaying down from one of its boughs, as the pythons and great snakes of the East do now, waiting for their prey to pass and then to crush it, swaying like a long spray of vine or the bine of a great creeper, not terrible but beauteous, lissome, marked with quaint streaks and eyes or flushed with rainbow colors, the Old Serpent. We must suppose he offered her the fruit, as though it were the homage and the tribute of the brute to man, of the subject to his queen, presented it with his mouth or swept it from the boughs down before her feet; and she declined it. Then came those studied words of double meaning the Scripture tells us of: "What! and has God forbidden you to eat of the fruit of Paradise?"

And he goes on with great psychoanalytic subtlety to probe the reaction of Eve, and how she yielded and in panic involved Adam, and how their sin fell upon us all. Eden capitulates to the devil, and the first Kingdom falls.

Considering original sin's consequent wound to will and intellect, Father Hopkins, priest and confessor, saw in the will—that fatal freedom to say "Yea" or "Nay"—the core and root of human destiny. For him, as for Newman, law, duty and conscience were ultimates. He calls conscience "reason sovereign in the heart," and sees in its repudiation a second fall of man—Eden renewed. Therefore in his sermons, like his own Paraclete, he makes every effort to spur on the will by depicting the beauty of dogma: *ut veritas pateat, placeat, moveat.* His delicate concern for the salvation of others, deriving from his priestly experience,—his discernment of that lean and list in the will of even the innocent and holy, were likewise the wellspring of some of his most authentic poetry. Critics ought to remember this. The priest did not slay the poet. He nurtured him on grace.

MEDIEVAL PEACE

By JAMES J. WALSH

A VERY interesting announcement made recently by the Harvard department of sociology proclaimed that the first quarter of the twentieth century was "the bloodiest period in all history," that is to say, it had witnessed more wars than any other corresponding period of history in the last 2,500 years, and these wars were the bloodiest. Professor Sorokin reported that the war index for the twentieth century reached "a total eight times greater than that of all the preceding centuries."

On the other hand, this Harvard report brings out that the thirteenth century was in this regard by all odds the best, that is to say there were fewer wars and fewer war fatalities and mutilating injuries than in any other corresponding period. The results of this investigation at Harvard are put very strikingly in the conclusion that "the average man of the thirteenth century had 6,500 more chances to die peacefully in bed than has his decendant in the twentieth century."

Thirty years ago I ventured to write a book bearing the title, "The Thirteenth Greatest of Centuries." When the book was written, its title made it the subject of no little aspersion and even ridicule because, as will be recalled, we were going through a period when practically all the educated folk were quite persuaded that mankind was constantly making very definite progress. Most people were indeed quite convinced that it was only a question of a comparatively short time until the race would have shed all the old-fashioned modes of action and ways of thinking, and that it was preparing for something like a heaven on earth in which men would find a happiness that would inevitably make them satisfied with life as never before. Happiness was just around the corner, but the first quarter of the twentieth century gave a rude shock to this optimistic exaggeration.

When one looks at the history of the Middle Ages, and above all at that period from the early twelfth to the end of the thirteenth century, it is rather easy to find the reason why this period had fewer wars than other centuries and particularly our own. This was the time when men built in what we would call little towns of from six to fifteen or twenty thousand inhabitants the great Gothic cathedrals which stand as monuments of their genius in architecture, in engineering and in artistry of all kinds. Near these great fanes, there came into existence the universities which in most of the countries of Europe, especially in the West, had large numbers of students on their registers, and had literally dozens of men whose names are forever famous in the history of education and scholarship. Aquinas and Roger Bacon, Albertus Magnus and Bartholomew the Englishman, Vincent of Beauvais and Alexander of Hales, as well as so many others who might be mentioned, attracted students by the thousands to the schools and sent them out of school and university as thoroughgoing thinkers for the work of life.

"By their fruits ye shall know them," and the generation which erected the cathedrals and established the universities soon furnished ample evidence of their devotion

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to the things of the mind and the heart and the spirit rather than the things of the body. In practically every country in Europe there came into existence a literature that has continued ever since to attract the attention of scholars and remains, fortunately, as a monument to the literary genius of this period. Everywhere this exhibition of genius was striking. There was the Cid in Spain as well as the legends of Bernardo del Carpio. In England there were the Arthur legends, the author of which Professor Saintsbury of Edinburgh, one of the most distinguished critics of the twentieth century, called "one of the great novelists of the world and one of the greatest of them." In Germany the Nibelungenlied and the lyrics of the meistersingers and minnesingers reveal to us a people absorbed in the idea of giving expression to beauty through speech as well as through plastic art. France developed the troubadours and the trouvères, as well as "The Romance of the Rose." Appropriately, as the culmination of the century in literature came Dante, "the central man of all the world," who dared to make his epic picture the meaning of human life on the curtain of eternity.

Men who are so deeply occupied with thought as were these men of the thirteenth century have little time for wars and destructiveness. When we want to keep children from breaking their toys we divert their attention to something that distracts them from their mood of destructiveness. It has often been said that the small towns of that period spent far more on the building of their churches and cathedrals than they could well afford, but the modern time spends much more in preparation for war, and it has now come to be well recognized that preparation for war inevitably leads up to war. The largest part of the resources of mankind are now being poured into war channels. Unfortunately things and not thoughts are in the saddle and ride mankind. The men of the later Middle Ages, and especially that precious thirteenth century, left us fine examples of what men may accomplish when they enjoy the peace which permits them to devote themselves to the cultivation of what is best and not worst in humanity.

Detachment

Each wing-beat up your song grows purified.
Its glitter flows unquenchable on high,
O brighter than an icefall streaming through
The velvet levels of the upper sky!
It seems ere you drop down into the mire
On your cold throat a flowing sunburst bears
And imbricates your breast with shifting fire
Till every speckle in its socket flares.

Does all transfiguration need a height?
It was upon a mountain near to Naim
That heaven bolting through the very threads
Turned one Man's garment into woven flame.
He who has used a dawn against the world
Will go forever sky-sick for those days.
The song you sing for no one scorches him
If he become a hireling serving praise.

EILEEN DUGGAN.

The Play

By GRENVILLE VERNON

Speech on the American Stage

THE WELL-KNOWN English dramatic critic, Mr. James Agate, who has recently visited America, has returned to London and delivered himself of some remarks about American acting. He is greatly impressed with the American actress, to the extent of declaring that with the exception of Edith Evans, the English theatre is on the distaff side distinctly inferior to the American. Mr. Agate is, however, not so complimentary to the American actor, asserting that, of the players he saw, only Alfred Lunt and Burgess Meredith are the equals of a dozen English actors whom he names.

There is a certain truth in Mr. Agate's asservation. Why is it that today the American actress seems to surpass the actor? I say seems, because in certain fields —in farce and in plays of lower and lower middle class American life—the American actor is very fine indeed. What Mr. Agate refers to is evidently the classic drama, and plays which require distinction and subtlety of impersonation. Yet it is not from any native lack of ability that the American actor is here inferior. Besides Mr. Lunt and Mr. Meredith, we have Walter Hampden, Arthur Byron, John Halliday, John Barrymore, Ian Keith, Melvyn Douglas and many other actors who can portray such rôles, and portray them superbly. Yet it is undeniable that these are the exception.

Why then are so many more of our actresses fitted for these parts? It all comes down to one thing—the art of speech.

Now speech is an art, as definite an art as that of song. No one would think of attempting to sing in opera or concert without rigorous training, and the result is that American singers are in the forefront of the world. The American woman seems to realize that a pleasing voice and a clear enunciation is a thing to be desired. There are no more musical or better-trained speaking voices in the world than those of most of our leading female players. Outside certain parts of the South the natural American voice is not a pleasing one, either in timber or in incisiveness of utterance. Our actresses, knowing this, have set about deliberately to cultivate their speech, and the result is that we have a host of women on our stage capable of playing a wide variety of parts.

But somehow it would seem that the American men on the stage too often consider a musical, cultivated voice and a clear enunciation as the mark either of effeminancy or an aping of the English. The fact of the matter is that many English actors speak abominably, and surely love of one's native tongue is not a decadent thing. No one wants the American actor to mouth or twitter as some West-End actors do. Mr. Hampden, Mr. Barrymore, Mr. Byron, Mr. Halliday, Mr. Douglas do not speak with the accent of Mayfair; they simply speak good English—and they are certainly not effeminate. These actors have known that speech is an art, and theirs is an example which every young American actor should emulate.

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Seven Days' Survey

The Church.—The seventeenth annual conference of the National Council of Catholic Women will be held at Washington, September 25-29. * * * *Catholic Action* for September, in describing the national convention of the Catholic Students' Mission Crusade, notes that the first resolution of the convention urges that the question of Communism "be studied in the light of a missionary problem, to be solved by the practise of spiritual and corporal works of mercy." * * * Reverend Charles Weber, S.V.D., and Dr. Joseph Chang Han-min, director of the Microbiological Laboratory of the Catholic University of Peking, have, with the aid of the university staff, formed an active ambulance unit that is attending to the neglected on the battlefields nearby. * * * The sixth annual meeting of the National Catholic Evidence Conference takes place at Buffalo, N. Y., September 25 and 26. After a series of general meetings and round table conferences a model street meeting will be conducted. * * * This fall the Archdiocese League of Catholic Home and School Associations will sponsor an intensive course on world peace throughout the Archdiocese of Milwaukee. Leaders who have been preparing since April will start their series of eight weekly classes next month. * * * Cardinal Copello of Buenos Aires, the Bishop of Salto, Uruguay, and Bishop Gomava of Cartagena, Spain, were among the dignitaries that attended the National Eucharistic Congress of Paraguay, which commemorated the 400th anniversary of the founding of Asunción. * * * The Catholic Radio Club of Tucson, Ariz., began a series of 72 catechetical semi-weekly broadcasts for children over Station KVOA, September 23. * * * There was recently concluded at Warsaw, Poland, the first International Catholic Congress for Combating Alcoholism. The sixty-sixth annual meeting of the Catholic Total Abstinence Union of America took place in Scranton, Pa.

The Nation.—The unrepudiated charge that Justice Black—now in Europe—is a life-member of the Ku Klux Klan brought a new tempest to the political landscape. Many of the direct and indirect issues of the Court debate were reopened. * * * On September 14, the AAA announced before farm leaders from all forty-eight states its farm plan for the year 1938. "Acreage goals" are set up for cash crops to meet probable domestic and foreign demand, and adjustment payments planned to induce farmers to switch crops and land uses to fit the program. The attempt is to lay as much emphasis as possible on soil conservation and get away from the idea of production control. * * * James M. Landis submitted his resignation as chairman of the Securities Exchange Commission to the President on September 14. It was accompanied by a letter stoutly defending the commission and attacking speculation and the inordinate desire for heavy trading and proclaiming that odd-lot investment trading furnishes the real cushion for the stock exchange. * * * The Treasury took an apparently sudden decision to maintain a broad basis for credit, especially in non-New York banks. Gold valued at $300,000,000, previously "sterilized," was added to its Reserve Bank deposits. Wall Street accepted the move as an inflationary effort to stimulate the sharply falling market. * * * The $37,000,000 Wheeler Dam was dedicated during the week. It is fifteen miles upstream from Wilson Dam, and impounds a reservoir reaching seventy-four miles to Guntersville Dam, now under construction. It is the second dam completed by TVA, two more large ones being under construction. * * * The Maritime Commission issued a statement of alarm warning that the congressional plan of building up our merchant marine was threatened by the "apparent inability" of private operators to finance their share of construction costs. In a hot argument, the shippers blamed "unsatisfactory provisions which make it impossible to operate on a government subsidy," and the commission blamed operators for holding off until the government would build a fleet for them "free of charge."

The Wide World.—The Nyon "piracy" conference decided that British and French naval forces would police those maritime routes in the Mediterranean which are most used. Submarines attacking any merchant ship not belonging to either party in the Spanish conflict will be destroyed. Russian action was restricted to the Black Sea. Neither Germany nor Italy sent delegates but the way was left open for some sort of collaboration. * * * Provisional President Felix Paiva of Paraguay was restored to office on September 8, following a successful counter-revolt against a movement to recall former President Rafael Franco. * * * The Economic Committee of the League of Nations reported lack of progress during the year toward the economic objectives of the Anglo-French-American monetary accord. Strongly supporting the economic policy of Secretary of State Hull, it asserted that "political appeasement is necessary for any far-reaching improvement in the economic situation." The immediate outlook was regarded as dark. The separation of the covenant of the League of Nations from the Versailles Treaty and other peace treaties was proposed in Geneva where a committee is discussing covenant reform. * * * Chancellor Hitler reviewed 111,500 Nazi troopers as the National Socialist party congress in Nuremberg, attended by virtually the entire diplomatic corps in Berlin, came to a close. An editorial in *Osservatore Romano,* allegedly approved by Pope Pius XI, asserted that "the Nuremberg congress showed that the penetration of the new Nordic paganism into the Nazi movement is constantly progressing and the official representatives of the Nazi party, far from opposing this penetration, encourage it." * * * It is regarded as probable that Mexico will do nothing at present toward squeezing out United States oil companies. * * * Rain hampered the advance of Na-

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tionalist forces on Gijon, last Loyalist port on the northern coast. Military trials for 50,000 Loyalist prisoners were started in Santander.

* * * *

China.—President Roosevelt issued an order, September 14, forbidding government-owned American merchant vessels to carry arms, ammunition and implements of war to China or Japan. He further warned other merchant vessels carrying the American flag that they would engage in this trade at their own risk, and declared that the nation's policy on the Far East was on a "twenty-four-hour basis." Immediately concerned was the S.S. Wichita of the government-owned American Pioneer Line, due to sail from San Pedro for China with a cargo of barbed wire and commercial planes. Japan was reported pleased, China discouraged, by this step toward the invoking of the Neutrality Act. On the battlefield too Japan seemed to be making progress. In the North, her main objective, the Chinese were slowly being forced back south of Peiping and of Tientsin. Observers held that the conquest of Northern Hopeh Province was almost complete. At Shanghai, on the counsel of their German advisers, it is said, the Chinese armies retreated in good order to a third line of defense where they would be more out of reach of the Japanese fleet in the Whangpoo River. More than 1,000,000 men were reported in the field in this major, undeclared war. It was made clear that civilians are the real victims of modern warfare when 1,500,000 refugees overran Shanghai's foreign settlements—homeless, without food, many of them suffering from disease. With civil authorities and relief agencies unable to cope with the growing human misery, grave fears of food riots, epidemics and death by exposure were reported. Pope Pius sent a "conspicuous sum" to the needy China missions, especially around Shanghai. A cholera epidemic seemed to have started at Shanghai and along the Yangtse.

The Constitution.—Observance throughout the nation last week of the sesquicentennial of the Constitution calls to mind an historic tribute to the great document pronounced by Cardinal Gibbons, who asserted that "the Constitution of the United States is the greatest instrument of government that ever issued from the hand of man. Drawn up in the infancy of our republic, and amid the fears and suspicions and oppositions of many patriotic men, it has weathered the storm periods of American public life, and has proved elastic enough to withstand every strain put upon it by party spirit, Western development, world-wide immigration, wars little and great, far-reaching social and economic changes, inventions and discoveries, the growth of individual wealth and the vagaries of endless reformers. That within the short space of one hundred years we have grown to be a great nation, so much so that today the United States is rightly regarded as the first among the nations of the earth, is due to the Constitution, the palladium of our liberties and the landmark in our march of progress. When George Washington secured its final adoption, largely out of respect for his judgment and as a tribute of confidence in him, he made all mankind his debtor forever, for the Constitution has proved the bulwark of every right and every fair promise that the American Revolution has stood for. With the Constitution came the solidarity and the union which has marked our progress up to now; without it we would have remained thirteen independent colonies, with the passions and prejudices peculiar to each. For all time to come may it remain the instrument safeguarding our national life and insuring us the liberties and freedom which it guarantees."

Thomas G. Masaryk (1850-1937).—The late Thomas G. Masaryk was a coachman's son and blacksmith's apprentice who rose to be a symbolic figure in the eyes of the world. In the 1880's as professor of philosophy at the Czech University of Prague he seemed to be a forerunner of a new age, urging his fellows to abandon Kant and his German school of thought for the more empirical, positivistic, evolutionary philosophy of Comte, Hume, Mill and Spencer. After ten years devoted to scholarship he was elected to the Reichsrat, where as a defender of the Serbs and Croats he incurred the enmity of the Austrian authorities by disclosing some forgeries of which they had been guilty in attempting to justify their annexation of Bosnia-Herzegovina. From that moment he abandoned his hopes of an autonomous Bohemia within the Hapsburg Empire and, conspiring for the establishment of an independent Czech nation, embodied the hopes of the subject peoples of Austria-Hungary. With this background it is easy to see how British publicists helped him to become the symbol of the liberalistic, democratic, Wilsonian ideals of national self-determination that weighed so heavily with Americans just before our entry into the World War. Masaryk's activities during the war were astounding for a man of his years. He directed a vast network of activities from his refuge in Switzerland — propaganda, diplomacy and recruiting of Czech volunteer armies. He also traveled through France, England and Russia forming his legions; he recruited a number from French prisoners of war. On the outbreak of the Russian Revolution he promptly declared the independence of the Czech army there, who marched 10,000 miles through Siberia to safety. Masaryk himself finally reached Washington via Siberia and Japan. He proclaimed the independence of Czechoslovakia here and was chosen the Czech republic's first president, a post he held for seventeen years. Masaryk's wife was an American he met as a student at the University of Leipzig.

British Unions.—The British Trades Unions, which are about 100 years old, held their sixty-ninth annual congress this month at Norwich. Delegates represented approximately 4,000,000 workers, members of 212 craft and industrial unions. The harmony between the craft and industrial unions which work together in the same general organization was further signalized by a report which showed that there were only three jurisdictional disputes in the country during the past year. Speeches and resolutions were in general lenient toward the Conservative government although the unions form the backbone of the

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Labor party which is the official opposition. The rearmament program was endorsed by an overwhelming vote. The League of Nations was praised, but a speaker reflected Conservative opinion by saying the "rebuilding of the League will take time." The presidential address warned against too much government regulation of working conditions which might lead to the formation of a totalitarian state under capitalism and the destruction of the free unions. Last year the congress endorsed the non-intervention policy of the British government in Spain, but this year they "deplored" it. The delegates also chided the government for the slow progress of social legislation and called for a forty-hour week, paid vacations, higher disability allowances and broadened old-age pensions through laws. The only big organizational drive now in progress is among the distributive trades, especially in the London area. A report stated that the average work week among British employees is now forty-nine hours, and their average pay is 48 shillings, or $12.

Non-Catholic Religious Activities.—Eight denominations represented on the campus of the University of Tennessee, in Knoxville, are cooperating in conducting the Tennessee School of Religion at the State University. Under a new plan being put into effect with the opening of the university this year, twelve ministers and laymen supplement the faculty with special lectures on religious problems and studies. In addition, the Reverend Hugh E. Powell, associate pastor of the First Presbyterian Church, has been added to the faculty. Students taking courses receive credit toward their university degrees. The school charges no tuition. * * * In a resolution adopted by the Presbyterian Synod of Virginia at its 115th annual session at Richmond, Va., September 9, pastors were requested to give "training for marriage a conspicuous place in their programs, instructing their memberships regularly and systematically in the meaning and responsibilities of marriage." They were also advised "to counsel couples who come to them to be married" and to "seek to maintain among them a Christian conscience with regard to divorce." * * * Dr. Luther A. Weigle, dean of the Yale Divinity School, who spoke in New London, N. H., September 7, at the fifth annual retreat of New Hampshire ministers, stressed the growing gap between education and evangelism and the need of greater relationship between the two. The Yale dean emphasized the necessity of a true definition of the word, evangelism, and of divorcing the meaning that has become associated with it. "Evangelism and education should not be set one against another," he said, "but since there is no essential opposition between Christianity and culture, so should there be no essential opposition between education and evangelism."

Jesuit Martyrs.—Plans have been completed for the celebration on Sunday, September 26, of the feast day of the only saints of North America. Each of the eight heroic Jesuit martyrs, who labored so zealously to bring the glad tidings of Christianity to the Iroquois, Hurons and other Indian tribes in the seventeenth century, exemplified in a very special manner one of the eight beatitudes. Saint René Goupil, poor in spirit, placed his knowledge of medicine at the disposal of the missionaries. Saint John Lalande, meek and self-effacing, was a trapper and hence was chosen as companion for Saint Isaac Jogues on his last perilous journey to the Mohawks. Jogues himself, the peacemaker, suffered long captivity and incredible tortures. Saint Noel Chabanel mourned because he could not bear the rude habits of the Indians, could not acquire their language, stomach their food, stand the smoke, vermin and stench of their cabins; but he refused to return to France. Saint Gabriel Lalemant hungered for justice. The Iroquois gouged out his eyes and filled the empty sockets with hot cinders. Saint Anthony Daniel was merciful. He was shot to death. Saint Charles Garnier was clean of heart. He was tomahawked. Saint John de Brébeuf suffered persecution for justice sake. The Hurons necklaced him with red-hot hatchets. A commission appointed by Governor Lehman of New York will soon select a model for a noble memorial of Saint Isaac Jogues to be erected at the head of Lake George. He was the first white man to traverse the lake, on the eve of Corpus Christi, 1646.

Labor.—National Labor Relations Board hearings in connection with the recent steel strikes proceeded in various parts of the country. In Johnstown the last phase of the strike ended during the week when the workers on the Bethlehem Company's railroad resumed work. The N.L.R.B. is trying to find out there the character of the "independent" unions, the truth of charges that the company dominates and intimidates its workers, and the operation and aims of the Citizens National Committee, formed during the strike to fight strict unionism and the C.I.O. On the West Coast, the A.F. of L.-C.I.O. fight became better organized as twenty-two C.I.O. unions in San Francisco united to fight the A.F. of L., led by the teamsters, for control of the warehousemen. Meanwhile the teamsters refused to move loads handled on the docks by C.I.O. longshoremen. In Washington, the C.I.O. National Maritime Union scored a success over the A.F. of L. International Seamen's Unions in hearings before the N.L.R.B., when it was ruled that elections should be held immediately in the ship lines along the Gulf and the Atlantic. The I.S.U. had asked a delay while they finished their reorganization. The contest was also going on in several state federations of labor. The West Virginia State Federation had been expelled from the A.F. of L. for refusing to drive out the C.I.O. unions, and during the week the expelled federation was taken into the C.I.O. The New Jersey State Federation, on the other hand, answered an appeal from William Green by ousting all the C.I.O. affiliates. After the vote of the Newspaper Guild endorsing expansion and C.I.O. affiliation, President Green announced plans for the formation of a directly affiliated "federal" A.F. of L. union for newspaper men. A council of this new union and of the mechanical and other unions connected with the newspaper industry would be formed so that there would be an industrial organization to fight the Newspaper Guild.

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Communications

"RERUM NOVARUM" AND LABOR

Providence, R. I.

TO the Editor: Of course, it is true that Pope Leo XIII denounced the idea that rich and poor are intended by nature to live at war with one another; he said, "So irrational and so false is this view that the exact contrary is the truth." But W. F. Kernan in THE COMMONWEAL for August 6 implies that industry gains by the exploitation of labor. He quotes Hilaire Belloc, that the lament of the unemployed laborer is, "Woe is me for I have no one who is willing to exploit me!" Is it not clear that there could be no general unemployment if there could be any general exploitation?

As against those who quote just a little from the encyclicals to make out a case for "collective bargaining" of the C.I.O. type, the opening paragraph of an editorial, "Labor and Production," in the New York *Times* of June 27 is pertinent: "Students of economics must be impressed by the enormous extent to which the doctrines of Karl Marx now influence and permeate popular thought. It is true that in this country there are still only a comparatively minute number of conscious Communists or conscious Socialists, yet many of the persons who think they are violently opposed to Marxism tacitly accept some of its leading doctrines. Among these are the class struggle and the exploitation theory of wages. On no other ground can we fully explain the emotionalism of most current discussions of the labor question, the enormous emphasis being placed upon the importance of 'collective bargaining,' and the neglect of the importance of full production."

The *Catholic Worker* is quoted, with its contention that the non-members of the C.I.O. "refuse to heed the Pope's admonition that workingmen form associations for their mutual protection," when the more apt words of Pope Leo are: "Associations of every kind, and especially those of workingmen, are now far more common than formerly. . . . But there is a good deal of evidence which goes to prove that many of these societies are in the hands of invisible leaders, and are managed on principles far from compatible with Christianity and the public well-being; and that they do their best to get into their hands the whole field of labor and to force workmen either to join them or to starve."

Those who accept the "exploitation theory" of the political Socialists, in the name of Catholic economics, fight shy of the most pertinent reference in "Quadragesimo Anno" to our present needs: "The investment of superfluous income in searching favorable opportunities for employment, provided the labor employed produces results which are really useful, is to be considered, according to the teaching of the Angelic Doctor [Saint Thomas] an act of real liberality particularly appropriate to the needs of our time." It is only by following this recommendation that a living wage can be secured for all; not by ridiculous minimum-wage laws combined with a maximum work-week of forty hours.

M. P. CONNERY.

ECONOMICS AND FINANCE

Collegeville, Minn.

TO the Editor: May I express my appreciation and that of my confrères for the sympathetic review accorded to "Economics and Finance" in a recent issue of THE COMMONWEAL (September 3). The purpose of the compilers of the "Social Problem Series" is, of course, not to give a learned solution of the outstanding problems of our day, but rather to get the average man to think about them intelligently.

There is one remark of the kindly reviewer that I should like to comment upon. After quoting a definition of the dollar with a stable purchasing power, he seems to infer from it, and to attribute to us the inference, that such a managed dollar would mean "a stationary standard of living," one in which "the relative variations in standards of living now within society would have to remain what they are today."

I have nowhere else met this inference, neither among the many protagonists of the stabilized dollar, nor among its antagonists. On the contrary the claim is generally made, quite properly I think, that only with a dollar of stable purchasing power is a general advance in one's standards of living more readily possible. Under present conditions of the variable purchasing power of the dollar, an income that increases when measured in numbers of dollars may still be a decrease in one's standard of living because of a change in prices (i. e., an increase in them, or a lowering of the purchasing power of the dollar). A study of the general price index from the middle nineties of the past century to the late twenties of the present is most enlightening in this regard.

REV. VIRGIL MICHEL, O.S.B.

ROOSEVELT VERSUS MACAULAY

Altoona, Pa.

TO the Editor: Your comment on "Roosevelt versus Macaulay" is quite pertinent and timely. You estimate rightly when you write that it would fail to reach the "first group" in the President's Alma Mater, Harvard University. And again when you say the Virginia speech did not "depict the whole truth."

As I see it, the President did not know Macaulay nor his motives in the quoted letter to Randall. The former President Garfield did much better in his use of the same letter. But it served President Roosevelt well in his violent assault on his critics. Let me say, at once, that Macaulay was a brilliant humbug. In his day he was known as "babbling Tom," and so earned his title of Lord. He dearly loved a Lord, Whig as he was.

When I was a boy in a prep college Macaulay's "Essays" made a great appeal to my youthful Catholic imagination. But it did not last. Later on when a little older and, I hope, wiser, I found him to be, apart from his brilliant writings, an arrant humbug, insincere and violently prejudiced. He had no love for democracy or America. I wonder if the President knew the man?

REV. MORGAN M. SHEEDY.

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Books

The Elemental Life

The Song of the World, by Jean Giono; translated by Henri Fluchère and Geoffrey Myers. New York: The Viking Press. $2.50.

THE DREAM of *la vie sauvage*—an elemental life where man lives in communion with the supposed simplicities of nature—has always haunted decadent and overcivilized people. Rousseau dreamed of it, the Versailles of Marie Antoinette dreamed of it; we ourselves dream of it when we become lyrical over Negro sculpture or pseudo-archaic art or the vagaries of nudism. And to Jean Giono, that gifted Frenchman of Italian ancestry living in his village home in the Basses-Alpes, it has become almost an obsession. "The present time disgusts me, even to describe," he declares with a youthful indignation somewhat at variance with his forty-two years. "I wanted to make a book with new mountains, a new river, a country, forest, snow, and man all new."

Well, he is a poet when writing of his mountains and river and forests—although there is nothing very novel about them!—of the birds gathering and chattering in "the great disorder of spring," or the bulls watching with half-mad fascination while their barns go up in a burnt offering to human revenge. But it is difficult to become really excited over the men and women of this strange romance. Recognizable peasants they are not, but simple, amoral people, close to the earth and their flocks and herds, utterly animalistic in their loves and hates and jealousies. And pathetic or delightful as animals are in themselves, animalistic people are always either brutal or banal. They lack the delicacies of human sensibility, the subtleties of good and evil. They lack even the realization of their own joys and sorrows. Clara, the blind girl of the story, writhing in the pangs of motherhood alone in the woods, or feeling her way through life by an eerie sense of smell, would be infinitely more compelling if she had this realization. In fact, the only character approaching any real individuality is the hunchback healer Toussaint, who translates his own heart-hunger into fellowship with the hunger of the world.

Jean Giono has been receiving, in the present reviewer's opinion, a good deal of extravagant praise. There is an epic quality in his work at its best which verifies the story of his fondness for reading Homer and the Bible. How, then, does he fail to recognize that the natural man is chiefly interesting when set over against the light and darkness of the supernatural? And why does he, whose senses are whetted to razor-sharpness, turn his deaf ear toward those rumors of God before which all primitive people have bowed down in one form or another? There is little of the idyllic in the men and women of his "new" world, swayed by lust and hatred and violence oftener than by love or loyalty. On the whole, and with all their imperfections, most of us would prefer the "tragic comedians" we already know.

KATHERINE BRÉGY.

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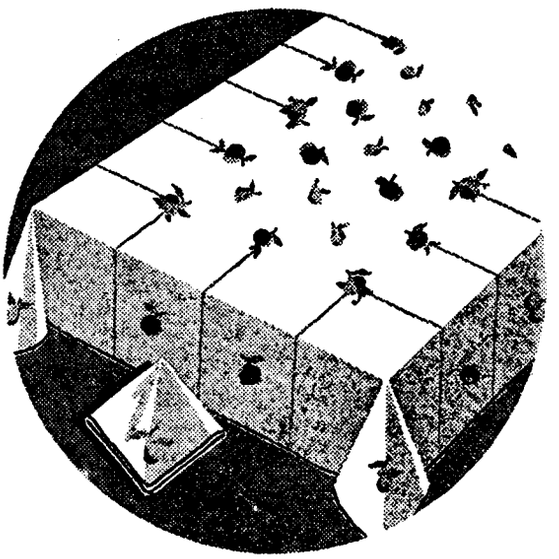

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Catholicism and Recovery

The Crisis of Civilization, by Hilaire Belloc. New York: Fordham University Press. $2.50.

THIS compilation of a course of lectures recently delivered at Fordham University is a splendid historical presentation of the thesis that the civilization of Christendom has arrived at a crisis where it is in peril of death. The only alternatives, in Mr. Belloc's opinion, are a recovery through the restoration of Catholicism or the extinction of our culture.

He first deals with the foundation of Christendom by the conversion of the Greco-Roman Empire. He then discusses in rapid succession the Mohammedan challenge, the accomplishments of the Middle Ages and their decline, the catastrophe of the Reformation, the moral and social evils that followed on the disruption of Christendom, and the modern reaction against injustice, insufficiency and insecurity.

Analyzing the present sorry state of affairs, Mr. Belloc points out that a recovery must be predicated upon the restriction of monopoly, the curbing of the money power, the establishment of cooperative work, the wide distribution of private property, and the restriction of usury and competition. But all these accomplishments are themselves the fruit of the Catholic philosophy of life. Therefore, in the reconversion of the modern world to Catholicism, lies the only hope for the future.

This volume of brilliant and powerfully logical lectures, containing as it does the rich fruit of a lifetime of observation, study and meditation upon the history and position of Christianity in the modern world, is a masterpiece of striking condensation and, in our opinion, one of Mr. Belloc's best books. It is the September choice of the Catholic Book Club.

JOHN J. O'CONNOR.

Antiquated West Point

Twenty Years as Military Attaché, by Colonel T. Bentley Mott. New York: Oxford University Press. $2.50.

COLONEL MOTT has had a long and varied experience. Besides his service as military attaché in Paris for three terms beginning in 1900, with returns in 1909 and 1919, he held the same post in St. Petersburg during the Russo-Japanese War, served on special missions to Switzerland and Turkey, was a member of the General Staff in Washington, was American liaison officer with Marshal Foch, and an instructor at West Point. In addition to this he has commanded a battery and an artillery brigade, and saw active service in the Philippines. He is an excellent officer and an accomplished man of the world. Moreover, he knows how to write. There is interest in his book of memoirs for almost every type of mind. Those who like gossip will find most amusing stories of life in St. Petersburg, London and Paris; those interested in history will read of the struggles of Pershing to maintain the American army as a unit and will realize what a fine and successful fight the American Commander-in-Chief put up against the whole Allied Higher Command; and those who are concerned with the future of the American army will find food for thought in his castigation of West Point.

Colonel Mott recognizes the worth of the Academy as a builder of character, but is convinced that the rigor of its discipline and its narrowness of outlook stultify the young officer in the complexity of modern warfare. In short, he considers West Point in much of its curriculum, and in its ignoring of the humanities, as belonging to an age long vanished. This portion of his book is of vital interest. It should be read and pondered over not only by the General Staff, but by the military committees of the Senate and House. That Colonel Mott is no military Cassandra makes his strictures only the more potent. Those who know West Point and the average West Pointer know that it is time such criticisms were heeded.

GRENVILLE VERNON.

Pamphlets

The Social Action Series, edited by the Department of Social Action of the National Catholic Welfare Conference. New York: The Paulist Press. $.10 *each.*

THE FIRST ten of these brief pamphlets, which examine American economic life in the light of the Christian social tradition, contain a wealth of invaluable factual material. "New Guilds," by Reverend R. A. McGowan, gives in catechetical form an outline of the social economy envisaged by Pius XI. Also of a general introductory nature is "The Constitution and Catholic Industrial Teaching," in which Monsignor John A. Ryan notes that Catholic social teaching goes far beyond the individualism that inspired the founding Fathers, but, leaning heavily on "the general welfare clause," finds considerable justification for social justice legislation in the Constitution itself and certain Supreme Court decisions. Perhaps the most useful of the pamphlets are the five that summarize the best recent available testimony on actual American conditions. The reasons for social reform are made evident by "Economic Power in the United States," by George T. Brown, "Prices in the United States," by Reverend John F. Cronin, and "Wages and Hours of American Labor," by Monsignor Francis J. Haas. "Rugged Individualism," by Reverend John F. Cronin, traces down to the present day the development of the dominant theory of our economic life. "The American Labor Movement," by Monsignor Francis J. Haas, is a masterly and sympathetic summary, based on years of first-hand experience, with special emphasis on the internal and external problems the unions face today. Of the three competent pamphlets on specific remedies, "Consumer Cooperatives," by Reverend Edgar Schmiedeler, "Credit Unions," by Frank O'Hara, and "What Laws Must We Have," by Elizabeth Morrissey, Dr. O'Hara's brief study is particularly noteworthy and complete. Intended primarily for classes or study clubs, this series, with its authoritative references and bibliographies, is recommended for every thoughtful reader concerned with the attainment of social justice in the United States.

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Briefer Mention

Zeppelin, by Captain Ernst A. Lehmann: with Foreword and final chapter by Commander Charles E. Rosendahl. New York: Longmans, Green and Company. $3.00.

THIS is a fascinating story of the development and operation of lighter-than-air craft. Captain Lehmann's previous experience in commercial passenger traffic enabled him to be of great service to his country from 1914 to 1918. He relates his war activities from a point of view new to most readers. Commander Rosendahl pays high tribute to Captain Lehmann, describes the Hindenburg disaster at Lakehurst and concludes with an analysis of the findings of the investigation.

Edge of Taos Desert, by Mabel Dodge Luhan. New York: Harcourt, Brace and Company. $3.00. Having tasted of the fleshpots of European and New York society, Mabel Dodge has stepped into another world, that of our Southwest. This book is a personal story of what she found in Taos, New Mexico, and the character of Tony whose wife she became. Like her previous book, "Winter in Taos," it is a true picture of one of the most enchanting parts of our country.

Shaw: George versus Bernard, by J. P. Hackett. New York: Sheed and Ward. $2.00. George is a slave to the exotic dogma of the Life Force. His contradictions, as a result, turn about everything—but mainly about Christianity and sex. Bernard, however, is Peter Pan. A shrewd analysis of an incredible philosophy as the principal key to the irritating puzzle presented to the modern world by G. B. S.

Horseless Carriage Days, by Hiram Percy Maxim. New York: Harper and Brothers. $2.50. One of the first builders of the gasoline-propelled carriage brings his story of trial and error before us in a most interesting and amusing book of those bygone days. The first auto race in America, the first run between Hartford and New York, and the group illustrations of early autos are just a few points that make this book worth anyone's attention.

Sally Lunn, by Leo Walmsley. New York: The Macmillan Company. $2.50. Those who admired "Three Fevers" will be glad of this sequel with more sea, more family complications and more romance under difficulties. Probably the best thing in the book is the final page, where the woman who knows her own mind and heart so successfully makes up the mind and heart of the man for him.

CONTRIBUTORS

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EDWARD SKILLIN, JR., is a member of THE COMMONWEAL staff.

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